



THE
*Converted
Catholic*

MAGAZINE

OCTOBER, 1952

Roman Catholic Advance in the U. S.

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THE CONVERTED CATHOLIC MAGAZINE

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Editor: W. M. MONTAÑO

Assistants: REV. ANGELO L. LO VALLO
REV. FRANCIS J. KIEDA
REV. ALFREDO FLOREZ
REV. ANDREW SOMMESE, S.T.D.
REV. ITALO MANZINI
MR. JAIME CIFUENTES

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REAL VALUES

WHERE there is the recognition of Almighty God, moral values are more important than material values. Citizens are held to be equal before the law, whether they be farmers or financiers, hod-carriers or Congressmen, native-born or naturalized, Pullman porters or the President of the United States. No one is above the law! Their equality is political, not necessarily physical, intellectual, or economic, and is valid because it is spiritual.

Where there is obedience to God there is personal and national integrity, because there are objective standards of truthfulness revealed in Holy Writ. There is honor out of respect to Him who keeps His contracts with the children of men. There is freedom of conscience, of the press, of education, and the right of assembly and of petition because the citizens are the free creatures of Almighty God. Their Bill of Rights is established on a Biblical basis, not upon the alleged supremacy of the State.

There is justice with the orderly process of law in a government that is "of laws and not of men," because there is divine justice and an Almighty Judge.

Equality, integrity, honor, freedom, justice, to mention but a few moral values, are more important to that people whose God is the Lord than are material considerations. Our responsibility therefore is greater to our God and to our fellow men than to the State.

—V. Raymond Edman

EDITOR'S MAILBAG

Pastor's Aid

I am a pastor and a subscriber to your Magazine which I highly esteem and read with much interest each month.

A.L.
New York

Other Sheep Want To Hear

I was told the other night that you have a Spanish edition. If that is true it would be a great help to our work here. I have often quoted from your Magazine and have had several requests for it in Spanish.

A.E.R.
Equador

Enlightenment

I am a graduate of Princeton Seminary and have been a minister for many years so I thought I knew a good deal concerning the Catholic Church. I find now that what I did not know would fill a small library. We have a few in this town who have turned from Catholicism and are now attending our church. One fine couple near sixty years of age are coming along in a wonderful way. I hope some day to open a Bible class on a week day in their home.

E.F.M.
Calif.

Our Desire For All

We enjoy THE CONVERTED CATHOLIC MAGAZINE. You can be assured we remember all at Christ's Mission in our prayer.

S.E.
Linden, N. J.

Truth

Your work is not and cannot be in vain. Continue on and may God bless all of you.

N.G.
Chicago, Ill.

Thrilling Love

I am very much interested in priests becoming ministers and would to God that I could send much more. However, I am a widow, seventy-four years old, and the Lord has given me strength so I am working as a housekeeper and nurse so cannot tell how long I may be able to work. I hope many priests may be converted and preach the Word of God. I hope also to take your Magazine because I enjoy it very much.

L.S.
New York

Thank You

I have followed with much interest the recent developments at Christ's Mission. I am so glad that you have taken over. You're doing an excellent job with the Magazine and I've heard splendid reports as to other developments.

B.K.
Chicago, Ill.

Sacrifice For Him

My husband is a blind, retired Methodist minister, unable to give anything much, but spare the enclosed gift out of our tenth. We are both over seventy years of age.

E.W.
Troy, N. Y.



COUNTING THEIR BLESSINGS

Once More the Negrinis Have
Been Subject to the Sensationalism
of the Newspaper Reporters

While photographs were being printed and stories written about them on the occasion of their child's birth, the Negrinis wrote us the following letter from London:

Dear Rev. Montañó,

Thank you very much for your last gift which came at the right point, when my wife and the newborn son, Italo, whom the Lord has given us were coming home from the hospital after the confinement.

The help that you sent to us made us more and more convinced that "... all things work together for good to them that love God, to them that are the called according to His purpose." (Romans 8:28)

Some news reporters built up a lot of stories about us—but the truth is that we just want to set up our life in a very simple and evangelical way, in peace with both God and man!

Although we incurred the excommunication of the Roman Catholic Church by being married, nevertheless we feel that we did not go against any commandment of God just because we organized a family.

On the contrary, we see every day the hand of God sending to us our daily bread in a wonderful way.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1)

And, in the future, if in the country to which we have come we cannot find a job, we will happily go somewhere else; we will never give up our faith in our Lord Jesus Christ, who supplies all our need.

"But my God shall supply all your need according to His riches in glory by Christ Jesus." (Philippians 4:19)

If the Lord, through your help, should lead us back to the States, of course we would be very happy; if not, we shall know that God disposed in a different way. Thanks be to Him!

To you at Christ's Mission, and to the generous friends of the Mission, the richest blessings from our Lord and the deep gratitude of our hearts.

Luciano, Clare and Italo Negrini

EDITORIAL

THE CONVERTED CATHOLIC MAGAZINE

Vol. 13 Edited by Walter M. Montaña

Catholics in Power

The 'Catholic News' (April 12, 1952) rejoices in the fact that of the 415 Cabinet officers to serve in the cabinet since the days of President George Washington, Mr. McGranery is the twelfth Catholic to hold one of these posts. He will be the sixth Catholic to head the Department of Justice. Another Catholic, Senator Thomas J. Walsh of Montana, was appointed Attorney General in the original cabinet of President Franklin D. Roosevelt, but he died in 1933, a few days before he would have taken the oath of office.

It will make the third time in history that two Catholics have been cabinet members at the same time. The present Secretary of Labor, Maurice J. Tobin of Massachusetts is a Catholic. Until April 3, Mr. McGrath and Mr. Tobin served in the Cabinet simultaneously. Two Catholics were in the cabinet in 1939-40, when James A. Farley was Postmaster General and Frank Murphy was Attorney General.

Other Catholics to serve as Attorney General include Roger B. Taney, 1831, who later became Chief Justice of the Supreme Court; Joseph McKenna, 1897, who later became a Justice of the Supreme Court, and Mr. McGrath.

Five Catholics have held the office of Postmaster General: James J. Campbell, 1853 to 1857; Robert J. Wayne, 1904-05; Mr. Farley, 1933 to 1940; Frank C. Walker, 1940 to 1945, and Robert E. Hannegan, 1945 to 1947.

Mr. Tobin, appointed in 1948, is the first Catholic to head the Department of Labor.

Mr. Taney also served as Secretary of the Treasury ad interim under President Andrew Jackson. Before becoming Attorney General, Mr. Bonaparte served as Secretary of the Navy under President Theodore Roosevelt, 1905-06. They are

the only Catholics to have held two cabinet positions.

Francis P. Matthews and John L. Sullivan, both Catholics, held the office of Secretary of the Navy, but this was after unification of the armed services and the office did not hold cabinet rank as of that time.

Mr. McGranery is a Knight Commander of the Order of St. Gregory the Great and a (Papal) Private Chamberlain of the Cape and Sword. He is a trustee of Immaculata College in Pennsylvania, a member of the advisory council of Villanova College. He is also a member of the American Catholic Historical Society.

The Roman Church in Hollywood Style

Journalism textbooks regularly promise that a story of a dog biting a man rates inside coverage, but when a man bites a dog, banner headlines, front page space and full column pictures accompany. Undoubtedly, too, the Catholic hierarchy will be interested in other publicity given to the Roman Catholic Church. Publicity printed before Hollywood, drama, spectacular displays and technicolor were the vogue. Publicity given the Roman Church by men who lived in the hard world of reality, and who fought and died for the preservation of democratic liberty.

The following quoted paragraphs are of interest chiefly because they come from the 'Catholic World' and show how well Catholic news agents are doing their work.

"The Catholic Church in this country shows signs of greatly increased popularity. Hollywood, for example, always alert to what the people like, has been quick to capitalize on the newly discovered public interest in things Catholic. A half dozen films with Catholic themes have appeared in quick succession. Book pub-

lishers, too, have become aware of the growing demand for the treatment of Catholic subjects, and one firm has brought out a record-breaking best-seller in which not only a cardinal is featured, but bishops, pastors and curates, altar boys, sodalities, and all the intimate details of Catholic parochial life. The newspapers almost every day show pictures of priests saying Mass at or near the front line of battle; priests kneeling on the pavement to administer the last rites to victims of an automobile smash-up, and in a hundred other such situations. If we are to judge from movies, novels, magazines, newspapers, the American people have become increasingly curious as to what sort of people we are and what we are about.

"Public opinion seems in general favorable to us. Those Catholics, people say, are on the job; their religion is no mere matter of ceremony and mummery."

The writer adds that "there is, however, a small element who view with alarm the increased strength and influence of the Catholic Church here in America, particularly the K.K.K. and some other crackpot organizations."

What news photographer would think a Protestant minister clad in citizen's attire and kneeling by a dying man a good subject for the press? Or what news value would there be in a Protestant chaplain without candles and regalia, talking with men about their souls at the front? As for books on Biblical subjects by non-Catholics, they are of news interest only when written to discredit the Scriptures.

What Price Peace and Safety?

On July 31 the New York Times had a column under the heading: "Colombian Offers Church Amity Plan." Dr. Jose Marie Chaves, a Colombian Catholic studying at Columbia University, has suggested — evidently with the consent of the Catholic hierarchy and some officials of the Government — that the only way to establish religious peace in Colombia would be by the fulfillment of the following conditions on the part of the Protestant Church:

1. that it limits its missionaries to Colombia to the present number, or to a quota;
2. that it stop disseminating stories in the United States about the persecution of Protestants so long as no new violence occurs;
3. that it confine its preaching to Protestant churches and institutions in the country;
4. that it refrain from attacks on Catholic dogmas and ministers.

This would mean peace by silence and surrender, peace by betraying the principles of Christianity.

In the first place, it is preposterous even to suggest that the number of Protestant missionaries entering Colombia should be limited. If this condition is to be applied to the country, the same logic could be exercised whenever Roman Catholic priests entered the United States, a country with a Protestant background and where Protestants are in the majority. Would that suit the Roman Catholic Church?

In the second place the plan would suggest buying safety for Protestants at the price of silence, which is nothing but advocating censorship and rules of inquisition; and Protestants would be obliged to suffer the consequences without complaining nor expecting the enjoyment of human rights.

In the third place, Protestants would become second-class citizens, if not thrown underground. It would be a repetition of the events which took place in medieval times.

Lastly, in the fourth place, Protestants would not be allowed to spread the truth of the gospel of Jesus Christ. Using any pretext, the Roman Catholic Church would classify every Protestant as attacking them, for the very existence of a Protestant is the repudiation of all the errors, innovations and equivocations, and all the anti-Christian activities of the Roman hierarchy.

The entire plan is nothing but an invitation to renounce religious freedom, deny democracy, and suppress human rights. The Protestants of Colombia will never yield to this sinister machination.

The Converted Catholic Magazine

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HE CONVERTED CATHOLIC MAGAZINE congratulates Dr.

J. A. Fernandez on the occasion of his graduation from Temple University with the degree of Doctor of Sacred Theology. Born and educated in Spain, Dr. Fernandez came to the United States in 1921, and attended Rosaryville Dominican Theological Seminary where he was ordained a Roman Catholic priest in 1924. He took special studies at Notre Dame University. For fifteen years he served as assistant pastor and pastor of St. Anthony of Padua church, one of the largest Roman Catholic parishes in New Orleans, La. He held the position of Superior of the Dominican Fathers and of Father Confessor of several convents of nuns.

After leaving the priesthood, he enlisted in the U. S. Army in 1942, and served his adopted country with distinction in the Military Intelligence. In the Army he came under the tutelage of a Protestant Army Chaplain, and after a change of mind and heart, Sgt. Fernandez was received into the Presbyterian Church and ordained a Minister of the Gospel in 1945. He was honorably discharged from the Army in June of that year, and the following September he entered Princeton Theological Seminary where he obtained the degree of Master of Theology. For three years he held successfully the pastorate of the Robert Graham Memorial Presbyterian Church in Philadelphia, Pa. A loyal friend of Christ's Mission, Dr. Fernandez is a regular contributor to our magazine.



Dr. J. A. Fernandez

The Roman Catholic Advance in the United States

THE NOTED English parliamentarian of the seventeenth century John Pym warned his people to the effect that the Roman Church presses forth first for toleration, then for an equality; from an equality to a supremacy, and once it becomes supreme, it seeks the extirpation of all opposing religions.

Pym's evaluation of the advance of the Roman Catholic Church in England may be applied to the United States, where three steps of the advance have been taken. There was a time when the Roman Catholic Church asked only for toleration. This period lasted, roughly speaking, until the 1928 presidential campaign when her son, Alfred E. Smith, ran for President on the Democratic ticket. It was then that the second step was taken, namely, that of equality.

From then on the Roman church launched a vigorous campaign in the form of "Catholic Action," a movement designed to win the United States for Romanism. A program of aggressive action was organized in every Roman Catholic parish in the country.

Every bishop became the leader of such program in his diocese. Every parish priest was asked to solicit the active support of the laity in the promotion of "Catholic Action." For the first time in the history of the Roman Catholic Church the slogan was adopted: "The laity participating in the work of the hierarchy." The campaign became so successful that the Roman church grew conscious of her superiority.

The period of Roman Catholic efforts to obtain the desired superiority over all other religions in the United States began after World War II. The propitious occasion was the "cold war" that suddenly developed between the East and the West. The Roman Catholic Church presented itself as the stronghold against Communism. The American people are being made to believe that since the Catholic Church is the most powerful enemy of Communism she should be given recognition and granted certain advantages. The recent efforts of the Roman Catholic hierarchy to obtain Federal aid for Roman Catholic schools and to send a U. S.

ambassador to the Vatican are conclusive proofs of her ambition. Only the alertness of Protestants, who presented a solid and united front against the machinations of the hierarchy, prevented the Roman Catholic Church in the United States from reaching the stage of superiority. But it is a foregone conclusion that she will not relent in her attempts to reach that goal. It will be a long and bitter struggle. Protestants and others will continue to fight for the preservation of religious freedom.

The Roman Catholic Church, as a church, has every right to be considered equal with other religions in the United States. No good American will quarrel with her as long as she limits herself to the spiritual realm. But when that same Church becomes a state and a body politic and uses her spiritual power to further her temporal domain, and her temporal power to advance her spiritual ambitions, and preaches a doctrine which is not consonant with traditional democratic principles, then every true American has a right to protest, criticize and resist this effort to combine church and state.

Ecclesiastical politicians follow the fortunes or misfortunes of the political party that they actively support. That may explain, to some extent, the unhappy end of some of the Roman Catholic prelates in parts of Eastern Europe. It also may account for the fact that Catholic Spain often revolted against the clericalism that allied itself with the Spanish throne, often to the detriment of the spiritual and economic welfare of the common man in Spain.

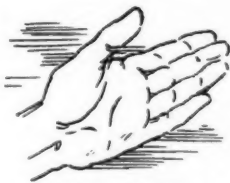
Causes of the Advance

The secret of the power of the Roman Catholic Church over her subjects lies in her claim to the exclusive possession of the seven sacraments that control man from the cradle to the grave and even beyond the grave.

There are things in the Roman Catholic Church that appeal to the senses, and elements that are empirical and tangible and constitute a powerful attraction to indifferent Protestants and millions of unregenerate people. The church as an organization is numerous and powerful, apparently united under one visible head. Many of its temples are imposing architectural structures. The sacraments are regarded as mysteries, agencies of grace that work man's salvation. There are the stately ritual, the pageantry of bells, the in-

cense, the golden vestments and lighted tapers. To these may be added the moral code of Romanism favoring human nature and weakness in matters of gambling, drinking, etc.; the exaltation of all persons and things Catholic, and the glorification of the Roman clergy who claim divine powers over the souls of men and receive the adulation and preferential notice of the secular press.

The American public is constantly being reminded of the existence of the Roman Catholic Church. Almost every day the newspapers have something to report about the Pope, whose utterances receive prominent and generous space. Priests and nuns are presented on the screen with the utmost veneration and respect. A number of movies are filled with Roman Catholic propaganda. Nuns are portrayed in unrealistic roles. One can hardly attend a motion picture performance without being subjected to a barrage of ecclesiastical propaganda, usually in the form of priests and nuns playing heroic humanitarian roles, as if they were the only ones who help the needy, console the afflicted, attend the sick, etc. The age-old practice of stage and screen in ridiculing Protestantism while venerating Roman Catholicism is now being shared by the air waves of radio and television. The use of the boycott against the



TOLERANCE



EQUALITY



SUPREMACY

press, stage, screen, radio and television, if these means of entertainment and information do not conform to Roman Catholic patterns has had the stultifying effect of creating a subservient attitude and an effective censorship.

The contemporary world situation provides fertile ground for Romanism to advance in the United States. An effort is being made to discredit all those who, as Christians and as American citizens, protest against the encroachments of the politico-religious organization of Vaticanism. The Roman Catholic Hierarchy calls them "bigots," "intolerant." Since the Roman Catholic Church is presented in some quarters as the most ardent enemy of Communism, a word said against that church is construed as giving comfort to the common enemy. There is an effort under way to have two labels placed on the American people: "Communist" or "Catholic."

Persons, convicted of being Communists, who engaged actively in the overthrow by force of the United States government, are finding shelter and immunity in the arms of the Roman Catholic church to which they are "converted." The Roman Catholic press and hierarchy acclaim these traitors and present them to the American public as heroes. On the other hand, the same press and the same dignitaries embark on a campaign of vituperation and character assassination of former priests who had the courage of their convictions, threw off the mask of hypocrisy and abandoned Romanism and everything that this totalitarian system stands for. While ex-Communists are hailed by Rome ex-priests are hated by the entire hierarchy.

Four important factors contribute greatly to the advance of the Roman Catholic Church in America:

1. *The Roman Catholic school system*, which fulfills the main purpose of her tactics, that of training boys and girls in their faith. It is for this reason that the hierarchy consider the Catholic school more important than the church.

2. *Fundamentalism* of the Roman church. Paradoxical as it may seem, the Roman Catholic Church adheres firmly to the fundamental tenets of Christianity as found in the ancient creeds of the Church, and en-

deavors to give them to the American public over the radio, television and in the public press. The presentation of fundamental truths of Christianity on the part of the Roman Church constitutes a powerful *bait* for Americans who are looking for something "substantial." Once these people are won over, they are fed other "doctrines" which have been added to the Gospel. The doctrinal ads put out by the Knights of Columbus in the newspapers of the nation are a palpable example of the dual policy of the Church of Rome in this respect.

3. *Mixed Marriages*. Mixed marriage constitutes the greatest leakage in the Protestant church. The Roman Catholic church is opposed to mixed marriages, but if a mixed marriage takes place she will endeavor to get all the benefits. To that end she has passed laws and regulations, such as the signing of the promise that all children of such marriages will be *baptized* and *educated* in the Catholic church. No mixed marriage can be performed under any circumstance by the priest without the signing of this promise.

4. *Condemnation of birth control*. Roman Catholic couples, and *mixed* couples, are bound to have as many children as God and nature will send them, even if the mother's life is in danger. They are not allowed to do anything to prevent nature from following its course, under pain of mortal sin which must be confessed to the priest. Planned parenthood among Roman Catholics may be practiced only by making use of the so-called "rhythm period," or by husband and wife living as brother and sister. For this reason the numbers in Roman Catholic families exceed ours 3 to 1. It is by this method that the Roman Catholic church hopes to obtain numerical superiority in the future.

The Advance Can Be Checked

Can anything be done to check the advance of Romanism in the United States? It can be checked if Protestantism will engage in a vigorous enterprise of advancing its own cause by fair, ethical American and Christian methods. To me Protestantism, in its orthodox historical form, represents the embodiment of Christianity, and Christian-

(Continued on page 253)

• This is the second in the series of articles on the distinctive characteristics or marks that make a true Church according to the Roman Catholic theology: unity, sanctity, catholicity, and apostolicity. These marks, they say, are found only and exclusively in the Roman Catholic Church; therefore she is the only legitimate spouse of Christ.

The Roman Catholic Church Is Not Holy

by W. M. MONTAÑO

ONE HUNDRED years ago the prominent Episcopal theologian, Dr. John H. Hopkins, presented this question to Francis Patrick Kenrick, Roman Catholic Archbishop of Baltimore: "What analogy do we find between this and the mass of stuff which contains the alleged miracles of the Papacy? What order of men was ever founded upon them? What change did they produce in the religion of mankind? What Councils assembled to defend their truths, or to distinguish between the real and the false among them? To which of them does even your Church stand committed with anything like a public attestation? True indeed it is that the impiety of your Popes has presumed to institute the old hidden apotheosis, by enrolling some hundreds of saints amongst the angelic hosts and authorizing your deluded people to address their prayers to them, as the ancient pagans did to their *Dii Minorum Gentium*; and equally true it is, that the working of miracles, with

other proofs of sanctity, were attributed to these canonized saints, by individual attestations collected fifty and even a hundred years after their deaths. But still it remains an unquestionable fact that the miracles themselves produced no movement, at the time, which gave them the slightest historical value."¹

MIRACLES NOT MARKS OF HOLINESS

Holiness is the second mark by which the Roman Catholic Church claims recognition as the body of Christ. And Holiness, according to Rome, consists in the power to produce miracles. But Isidore, Bishop of Seville, contradicts this assertion.

"The reason why the Church does not perform the miracles which she performed under the Apostles is that then it was fitting that the world should believe through miracles, but now it is fitting that the world, already believing, should shine in good



¹The End of Controversy, by John H. Hopkins, Vol. 1, p. 379.

works. For even then, the signs were manifested outwardly in order that faith might be strengthened inwardly. Whoever, therefore, now requires miracles seeks only vain-glory, that he may be praised. Before Anti-Christ appears, both miracles and virtues will cease in the church, so that being made, as it were, more abject, he may persecute her more audaciously."²



What Isidore said in the sixth century, Pope Gregory the Great remarked a little earlier. Commenting upon *Matt. 7:22* he declared: "What shall we understand by these words, unless this: that except there be in men the humility of charity, their miracles ought not to be venerated. Hence now, the holy Church despises heretics, even if they do miracles, because she does not acknowledge them to be a proof of sanctity. For the proof of sanctity is not to work miracles, but to love one another; to think of God what is true, and to think of our neighbor better than of ourselves. That true virtue consists in love and not in the showing of a miracle, the Truth Himself demonstrates, where He saith, 'By this shall all men know that ye are my disciples, if ye have love one for another.' For here He openly shows that it is not miracles, but only charity which proves

the true servants of God."³

The world knows that the inventing and manufacturing of pretended miracles was shown to be a standing trick in a large number of monasteries at the time of the Reformation and it continues to be today. Promulgation of dogmas, apparitions and visions of all kinds come in mass production from the Vatican factories with their respective trade marks.

Images contrived to imitate the human voice, to roll their eyes and move their limbs by secret machinery, frauds and impositions on human credulity in a variety of forms furnish the most abundant evidence of systematic and extensive deception, to excite the astonishment and operate on the superstition and draw forth the money of the multitudes. Are these the men to claim credit for their wonders? If primitive Christians had been found employed in work like this, would it not have blasted the credit of the Church forever? And have not the false miracles of Popery, connected with the notorious licentiousness of the priesthood, been the chief handle for the scoffs of infidelity during the centuries?

In his thirty-six volumes of Catholic history, Fleury presents the whole gallery of popes, cardinals, priests, and monks sunk in the same gulf of pro-

²Isidor. *Hisp. Sententiarum*, Lib. 3, Op., p. 424.

³Mag. *Moral*, by St. Gregory, Lib. 20, in *Cap. XXX*, Job, 17, Tom. 1, p. 644.

fligacy. If Rome can show us the characteristics and the spiritual qualities that Christ bestowed upon His Holy Church, we will believe in Rome. If the fruits of sanctity are not found in her, then the most we can say about her is that she is the prodigal one that has run away from Calvary and in her wanderings has collected the dust and dirt of the world and now appears with the air and presumption of mother of all the churches!

ROMAN CATHOLICS CONDEMN THEIR CHURCH

The sincere unbiased reader will observe that when we speak of the morals of the Roman Catholic Church our statements coincide with those of the devoted and loyal Roman Catholic historians, and are not as strong and severe as the burning denunciations coming from the lips of priests, dignitaries and laity who never left their Church. Being inside the theatre of action, they have realized perhaps more than any other person their Church's departure from the pure and original Christianity. Inflamed by the fire of indignation that the corruption and profligacy of the papal court kindled in their souls, they have become the mouthpiece of God's wrath over the Church and punishment unless she repents. Long before Luther, and Calvin, and Wycliff, and Huss, and scores of other reformers, those prophetic voices from within Rome have been sending out the cry of alarm postulating a general reform in the Church.

The Roman Catholic historian, Fleury, describes how, in the year 1238, the Patriarch of Antioch excommunicated the Pope and the whole Roman Catholic Church as being stained with a constant course of simony, usury and all

sorts of crimes. And in the following year the Emperor Frederick in calling for a General Council to purify the Church, said thus about the Pope: "The great dragon who seduces the whole world, the Anti-Christ, another Balaam, and the prince of darkness."⁴ The Council of Lyons, assembled in 1245, heard the Pope's denunciation against his own Church. Innocent IV, in enumerating the five evils in the Church, mentioned that the first one was "the disorder of the clergy and the people." It was at a time when the same Emperor Frederick, in his letter addressed to all the sovereigns of Europe, said, "If you will only pay attention, how many infamous practices will you not discover in the Court of Rome, which modesty does not even permit us to mention? It is the immense revenues with which they are enriched at the expense of many kingdoms, which render them insane, and what recompense, what gratitude do they return for the alms and tithes with which you sustain them? They should be reduced to the state of the primitive church leading a life of apostolic humility. Then the clergy beheld the angels, cured the sick, raised the dead, and subjected kings and princes, not by arms, but by virtue. But these men, entirely given up to worldliness and drunk with pleasures, depise God, and the excess of their riches stifles in them all sense of religion."⁵

Robert Grossetete, the great and noble bishop of Lincoln, one of the most learned and virtuous men of the 13th century, openly resisted an order of the Pope which he deemed unjust

⁴Fleury, *Hist. Ecc. Tom. 17, p. 225.*

⁵*Ibid.*, p. 376, 377.

and dangerous and published a letter to his clergy in the year 1253 in which he used these words: "The Holy See, which has received its whole power from Christ only for edification, cannot order or do anything which tends to a sin so abominable and pernicious to the human race; for this would be to abuse its power, *to separate itself from the throne of Jesus Christ, and to sit down in the seat of pestilence and hell.* No one can obey such commands, even if they came from the sovereign of angels, but should oppose them with all his force."

The Pope was most irritated and desired to chastise the Bishop of Lincoln. But his cardinals dissuaded him on account of the high character and influence of Grossetete, lest any tumult should be excited. "Besides this," adds Matthew Paris (quoted by Fleury), "they know that the revolt must come some day."⁶ It seems they foresaw then what happened in England three centuries afterwards. The Bishop of Lincoln died soon after and on his sick bed discoursed freely with his friends against the papal tyranny: "He, the pope, enlarged upon the vices of the Roman clergy, especially their avarice and their licentiousness, and upon the loss of souls caused by their iniquity. Jesus Christ came into the world to save souls, and, therefore, he who does not fear to lose them deserves the name of Anti-Christ." Such were the complaints of the Bishop of Lincoln, observes this Roman Catholic historian, adding "too

sharp, indeed, but too well founded, as it appears by the writings of that age, and even by the letters of the Popes themselves."⁷

POPE GREGORY X TO THE BISHOP OF LIEGE

As an example of that moral decay which was so common amongst the leaders of the Roman Church, we mention a letter that Pope Gregory X, elected in 1272 after the Papacy had been vacant two years and nine months, wrote to Henry, Bishop of Liege in 1273: "We learn with grief that you are addicted to Simony and Incontinence, so that you have had several children both before and after your promotion to the Episcopate. You have taken an abbess of the order of St. Benedict for your public concubine, and, at a feast, you have boasted before all the company that you had fourteen children within twenty-two months, to some of which you have given benefices, even with the cure of souls, although they were not of the proper age, and you have given to others the property of your See in order to marry them advantageously. In one of your houses, named the Part, you have kept for a long time a nun with other women and when you visited that house you entered alone, leaving outside those who had accompanied you. A convent of your diocese having lost its abbess, you have quashed the canonical election which they had made, and you put over them for abbess, the daughter of a count to whose son you have married one



⁶Hist. Ecc. Tom. 17, by Fleury, p. 521, 522.

⁷Ibid., p. 522-524.

of your daughters; and it is said that this abbess has been delivered of a child which she has had by you."

Was this Bishop excommunicated or punished according to his sins? No! Was he expelled from his Church or deprived of his position? NO! All that the Pope required of him was "Not to trust to his youth, which seemed to promise him a long life."⁸

The verdict of history is sufficient proof that Romanism has disregarded purity and holiness of life as an eloquent and essential testimony of Christian experience. Instead she has nursed and continues nursing the old viper, the seducer who, with tempting words, convinced our first parents to run away from God. The actions of Rome are not recorded in the blue sky but in the mud of disorder and vice. Why not open the pages of Roman Catholic history and see what the blessed sons of the papacy, such as Fleury, and others have written?

The memorandum presented by the Bishop of Mende to the general Council of Vienne reveals the conditions prevailing in the "Holy Roman Catholic Church." Throughout the greater part of France, the Sunday and principal festivals of the Church were the days for holding markets and fairs, so that the times appointed in honor of God were profaned by the dissipation of secular business, by debauches in taverns, quarrels, blasphemy, and other crimes. "This arises," said he, "from the fact that they have abandoned the Holy Scriptures and true theology, and applied themselves to the vain subtleties of dialectics. Licentiousness," he declares, "was so com-

mon, that marriage should be permitted to the priests as in the Greek Church." He complains that "houses of ill fame were allowed to stand near the churches and in Rome near the palace of the Pope, and that this marshal even derived a tribute from prostitutes."⁹

At the opening of the General Council of Vienne, Pope Clement V preached a sermon and proposed as the three causes for the celebration of the Council, the affairs of the Knights Templars, the Crusades of the Holy Land, and the Reformation of the morals and discipline of the Church. The reform that the Council suggested in regard to the morals and the conduct of the clergy was to forbid them to carry on the business of a butcher, or tavern keeper, under penalty of being deprived of their clerical privilege. They were also excluded from the exercise of any occupation which was not suitable for their state and from carrying arms. They were forbidden to appear in public with their garments slashed or composed of two colors or with cloaks so short as to show their undergarments, or with breeches checked with red or green. This was all which the Pope and the Council deemed necessary to enact in their acknowledged duty to reform the clergy!

Quite candidly a Roman Catholic publication of today admits that the Papal Church was so corrupt that Pope Gregory VII, in a letter to an abbot friend of his lamented the situation, expressing that he "had come into deep waters, so that the floods run over me."

(Continued on page 242)

⁸*Hist. Ecc.*, by Fleury, Tom. 19, p. 201, 202.

⁸*Ibid.*, p. 161, 162.

A Pioneer of Religious Freedom Passes Away



ON MAY 15, 1952 the Rev. Fred J. Peters passed to be with the Saviour at his home in Blackwood, New Jersey, where he and Mrs. Peters had resided since 1947.

Mr. Peters was born in London in 1869. He studied art for ten years, developing his unusual talent. Until he was converted, and for some time afterward, his sole aim was to become a famous artist.

After his conversion he heard Dr. F. B. Meyer and under his teaching gave up his beloved profession and entered the Guinness Missionary Training College in East London. On April 15, 1893 with two other young men he sailed for Peru, South America, via the United States, arriving in New York. He spent eight months in the States and during that time became engaged to Miss Sadie Davis of New Hampshire. He set sail for Peru in December 1893 while she went to the Northfield Seminary for girls, giving special study to voice training.



of expulsion came to them on August 22nd and on the 23rd they mounted horses and wended their way out of the city. As they climbed the mountain they saw a big procession parading through the streets below, and heard the bells ringing in victorious jubilation. It was a terrible journey. Many a day they were lost, with little or nothing to eat. They were twenty days getting to Lima, and on horseback all but one day.

A kind missionary, Dr. Wood, wrote up the case in Spanish and English and it was handed to the English minister and presented to the Peruvian government. The missionaries were paid an indemnity of 2,000 Peruvian dollars and given authority to return to Cuzco with protection!

Mr. Peters was in the States and in England during 1896 and 1897 and was planning to establish an industrial mission which to him seemed the only permanent way to remain in that fanatical city. In the fall of 1897 he, in company with Mrs. Peters and Dr. Harry Guinness, returned to the field. He was able to establish a photographic

(Continued on page 252)

IT WAS on January 15, 1894 that Mr.

Peters and his two fellow missionaries arrived in Callao, Peru, with only \$25.00 between them. But God provided an old Swedish Christian who took them in and gave them a home until they could get on their feet financially. It was a marvelous leading and their faith was rewarded the next year when a Mr. Arthington of Leeds, England, sent a sum of money to evangelize the Inca Indians of Peru. Mr. Peters and Mr. Jarrett arrived in Cuzco on July 4, 1895, facing alone the hatred of a fanatical city in a land where there was no religious liberty. They were in that famous city only seven weeks and then, through the influence of bigoted priests, they were expelled, like criminals. During that period Mr. Jarrett became ill with black smallpox and Mr. Peters nursed him for five weeks. The order

THE BIRTH OF A STATE

by WALTER MANUEL MONTAÑO

THE Summer Evangelistic Campaign conducted by Dr. W. M. Montaña which commenced on Saturday, June 20, 1952, was sponsored by Christ's Mission and THE CONVERTED CATHOLIC MAGAZINE, of which Dr. Montaña is Executive Director and Editor, respectively, and the Western Hemisphere Evangelical Union, Inc., which he serves as President. All the churches of Puerto Rico participated in the evangelistic undertaking. The First Baptist Church of Rio Piedras, Rev. Colon Brunet, Pastor, celebrated the 53rd Anniversary of its founding and Dr. Montaña was their speaker from July 6 to 13. The Association of Evangelical Churches of Puerto Rico, of which Rev. Miguel Limardo is the Secretary, had also a full part of cooperation in the campaign. These two men, with Rev. Juan Sanchez Padilla, constituted a special committee to accompany Dr. Montaña over the Island of Puerto Rico.

The Puerto Ricans are so responsive to the gospel! Several pastors told Dr. Montaña, "This is the greatest evangelistic campaign since Protestantism was established in Puerto Rico."

STANDING in the front row of the reviewing stand, by the official invitation of Governor Muñoz Marin and the President of the Constitutional Assembly—only six seats away from Governor Marin and right next to Senator Lodge who flew from the States for this occasion—we witnessed the



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birth of the Free State of Puerto Rico as, for the first time, the national flag was raised before the great multitudes of people gathered in front of the official Tribune. This impression will remain in my memory throughout life as one of the most outstanding events I have witnessed. There were very few dry eyes.

The entire proceedings were most impressive, both the public ceremony and the reception which followed that evening of July 25th at the Governor's Palace, to which my son Roland and I had been most graciously invited by Governor Marin and his charming

Gov. Munoz-Marín and his wife sit in the grandstand as a friend greets them. Celebrations were held not only in San Juan, but throughout the island in smaller cities.

The Converted Catholic Magazine

wife. On both occasions I had the privilege of presenting my greetings in behalf of the Protestants of Puerto Rico, since I was the only minister of the gospel present.

Everything I saw affected me deeply. Nowhere can be found a nobler, more refined and cultured people than the people of Puerto Rico.

Protestantism is solidly implanted in the country. Protestants have taken active part in the framing of the new Constitution of Puerto Rico. When the Roman Catholic hierarchy attempted to introduce religious teaching in public schools, Protestants fought against it, until they won the victory. Their influence is strongly felt in the Government and in educational, commercial and business circles. Many prominent Protestants are leaders in the various fields of civic and cultural endeavors. Complete religious freedom exists in Puerto Rico. Democracy is practiced on a larger scale than in many other countries.

Evangelistic Campaign

When we arrived at the airport of San Juan from New York City, we were met by a large delegation of ministers and lay people from the various churches representing Puerto Rico's 200,000 Protestants. The campaign started the following evening. A huge Protestant rally was held in the city of Ponce, and the people stood outside as well as inside the church.

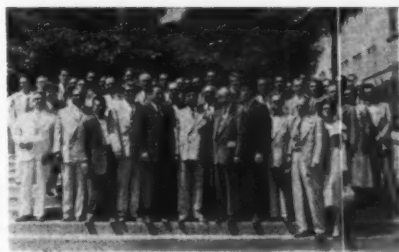
In the other twenty or so city areas which we visited, the reception was also amazing. Thousands upon thousands were thronging the plazas (main square parks) when we spoke and in several cases these public parks were

used at the suggestion of the mayors of various cities.

On one occasion I spoke from the steps of the city council building and another time from the steps of a cathedral, with the Roman Catholic Church buildings behind me and several priests standing in front of their cathedral! At San German priests were forced to close the church for lack of a congregation, so they also turned out to hear the good news of salvation.

Welcomed by a Catholic Mayor

Roman Catholics in the city of Adjuntas walked out of the Rosary Service in their church to listen to the

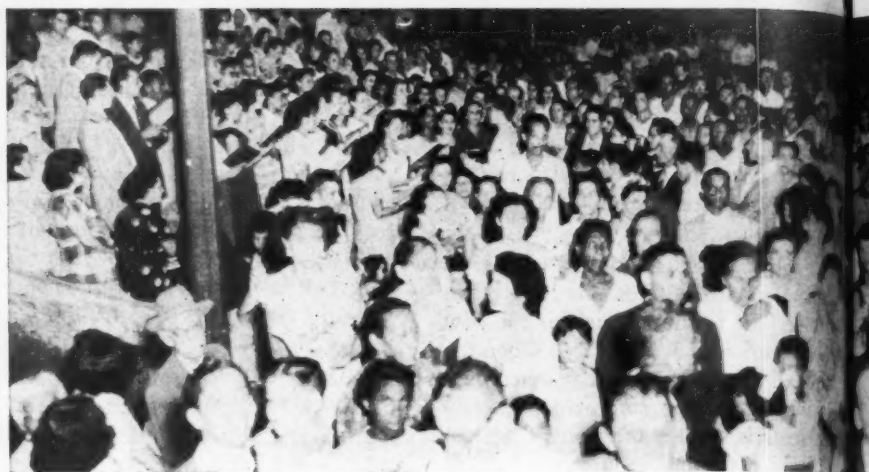


preaching of the gospel when the great one-month evangelistic campaign got underway on the Island. Earlier that day, we had been welcomed by the Mayor of Adjuntas (Junction City) who came in person to give us his official greetings, speaking as follows:

"Although I am a Catholic, I admire the work of Protestant pastors, and the noble Christian life of your believers inspires me. I see such a high level of conduct in Protestant people that I do not find among my own people of the Catholic Church. I extend this official welcome to our most distinguished visitor, Dr. Montaña, with

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whose work I already am acquainted. The doors of this city are open to you."

Loudspeakers were set up and soon those who did not come to the park were on their balconies listening to the gospel message. When the Holy Spirit of God moves upon a people, no man can stop His working, the surging multitudes coming to hear the gospel, the joyful, weeping, repentant converts.

For over a month we held meetings every single day. Early one Sunday morning I addressed several hundred men in the city jail, and that same day fulfilled nine other speaking engagements—two mass meetings and seven church services, reaching many thousands with the gospel, inviting crowd after crowd to accept Jesus Christ as personal Saviour.

God's hand was in this trip to Puerto Rico. At Naguabo occurred an experience we will not forget. The Roman Catholic Church had fifteen days of "Holy Mission," mostly to use their

power against Protestantism. The priest was heard preaching: "Luther was bad, but Montañó is worse." People were ordered not to go to our meetings. But that same evening the unusual happened. A great procession, several blocks long, started from the evangelical church. Traffic was stopped. Young and old were marching with banners, singing "Onward, Christian Soldiers." My son and I were put at once behind the flags and pastors marched with us. What a day that was!

The platform was fixed at the steps of the city capitol building, where the mayor's office and city council headquarters were located. The park was literally crowded. For one solid hour I presented the gospel message. At the request of the people I gave the testimony of my conversion. It was simply marvelous to see so many thousands standing with such attention. Not one single disturbance! Oh, how we praise the Lord for the fruits of this ministry!

Another evening I spoke at a large



gathering inside the church in Humacao. On a previous night the attendance at our meeting had been estimated as something over three thousand listeners. They came from various sections of the country with requests that I go to their cities. Alas! I could not accept these invitations.

The Anniversary meetings at the First Baptist Church of Rio Piedras

brought thousands of people who, for lack of space inside the church, had to stand in the streets.

A Witness in the Palace

It was at the reception in the Governor's Palace that a very prominent lady came to me together with her son, and said: "Until last Sunday night I was a very strong Catholic; but after I heard your testimony over the loudspeaker and heard you give reasons why you accepted Christ, that night I ceased to be a Roman Catholic. Now I am a believer." She could not even enter the church where I was speaking, it was so packed; but she stayed outside in her automobile. Her son, studying to be a medical doctor, also came to the same experience that very night and accepted Christ.

There were Government officials in our meetings. The first assistant to the Attorney-General of Puerto Rico, who once acted as Attorney-General, was present in several of our services.



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Puerto Rican crowds at open air meeting

The Director of the Federal Penitentiary gave us a special dinner in his home, and we had a wonderful time of fellowship and prayer; also the Executive Director of the Federal Hospital for the Insane is a splendid Christian man and he also entertained us in his home, as did also one of the most prominent business men in the country who has the largest department store in Rio Piedras.

We have fallen in love with Puerto Rico. Rome is very strong in some sections of the country, but the Protestant testimony is stronger and better received everywhere.

The Puerto Ricans are already asking me to go back to their country; and when I visualize parades marching for block after block, and hear again in memory the voices of that large company of believers praising the Lord in the unity of the faith—"Onward Christian Soldiers"—with the cross of Jesus a reality in their experience—it is not difficult for me to say, "Yes, I will go back to Puerto Rico!"

In no other place outside Puerto Rico have I seen freedom and democracy upheld as I have on that Island. There the gospel will continue to bring forth fruit.

The Roman Catholic Church Is Not Holy

(Continued from page 236)

"According to a bishop of the 10th century, 'the whole world lay in wickedness, holiness had disappeared, justice had perished and truth had been buried.'

"Many of the monasteries had fallen into decay; many of the Religious had forgotten or abandoned their vows.

"Gregory, or Hildebrand as he was called, was instrumental in guiding the destinies of men who were to become Popes of the Holy Church: Victor II, Nicholas II, Alexander II.

"Both clergy and lay people recognized the wisdom of Hildebrand, and through their insistence he reluctantly accepted the trouble and hardships of the age. He was solemnly consecrated on June 29, 1073.

"Simony, incontinence of both clergy and laity, prelates chosen by imperial decrees, were all evils fought by Gregory."¹⁰

Christ spoke of His Church as a bride "without spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5: 27). Rome is certainly not that spouse of Christ. Christ's Church is composed of those who have been washed in the blood of the Lamb of God, and their names written in the Book of Life, those who live for good works, of whom it is said: "By their fruits ye shall know them." Real sanctity is to keep body, soul and spirit without blemish.

¹⁰*The Tidings*, May 18, 1951.

FOUNDATION and BUILDING

"For other foundation can no man lay than that is laid,
which is Jesus Christ."
(I Corinthians 3:11)

OUR GROUND for dealing with God is Christ alone, and the foundation for the reconciliation of man to God has been laid. It is laid in God's sovereign mercy, grace, and pardon in the blood of Christ—"For by grace are ye saved." This basis of redemption which God has established in pure grace the soul is invited to accept of and rest in. One would think, if there has been no perception of the deceitful heart of man, that souls would hasten to accept this gracious invitation. But it proves quite otherwise—free forgiveness and pardon by the Cross are a folly to the natural man.

This foundation is an accomplished work—it is laid. The holy sacrifice for sin has been offered once for all. This no man can change, modify, or develop, for the offering is entire and complete—finished on Calvary. As the children of Israel were forbidden to touch with any of their tools the altar of earth or stone which was established (Ex. 20:25), so it is that no device or contrivance of man dare be used in connection with this basis of man's redemption.

Many are the attempts, however, to nullify this foundation. One is by efforts to develop the foundational work by continuing a so-called sacrifice, together with a system of works, for by some it is claimed, "The mass is the

same sacrifice as that of the Cross;"¹ also, "Behold Christ on the altar, whole and entire: Here He is still redeeming the world . . . still purchasing for us the nuptial garment;"² and again, "God has graciously promised to reward our good works with life eternal."³ By these words and efforts they do deny that "Those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled" (Acts 3:18); and now "whosoever believeth in Him shall receive remission of sins." (Acts 10:43). To vainly presume to offer further sacrifice for sin is an unholy venture, a despite unto the Spirit of grace, and a contempt of the foundation which is laid.

But, it may be challenged, have we nothing to do but rest on this foundation? The answer is—we are to build upon it all the days of our life, and "let every man take heed how he buildeth thereupon." Our building is by obedience of the Gospel in all things, loving God and man, mortification of sin, purification of the heart by faith, prayer and thanksgiving, doing all to the glory of God. However, let us

¹ Roman Catholic Catechism.

² Page 26—*My Daily Visit, Benedictine Convent of Perpetual Adoration, Clyde, Missouri.*

³ Catholic Dictionary.

strive not to mix "building stones" with the foundation. St. Paul warns us to "beware of the concision." (Phil. 3:2). Now concision is a mutilation, and those who would seek to mix a system of their own works into the doctrine of the all-sufficiency of the sacrifice of Christ once offered, mutilate the truth, are self-deceived, and partake of the concision. Multitudes of zealous and sincere souls have become entangled in this snare. And a snare it is, for there is a secret reserve of merit in whatever man may do by his own abilities which gives satisfaction to the natural heart—but alas, no glory to God.

Why are many souls without peace in Christ, and all their days are filled with fear? Is it not because they have chosen another foundation than the one which is laid. The foundation of free and full salvation in Christ has been rejected, and a perishable structure of works and self efforts substituted. This basis, however, many have suspected of being untrustworthy and have found it insecure; while others have sought to prop it up with further faulty endeavors and sacrifices. Thus

they attempt to purchase redemption with feeble works, and at last to their sorrow and dismay find that underneath are only the shifting sands of vain conceits and deceits.

Let us then quickly flee to the Rock, and build upon the finished work of Christ. Oh safe, secure, and indestructible is that foundation! And when on that foundation self and substance are yielded to Him, the Lord is able to bring forth of our frail and feeble efforts jewels to scintillate with His glory. Consecrated endeavor He will surely not despise, but will beautify, sanctify and bring it to perfection so that such work may abide. May we be ever watchful, however, for human efforts, no matter how meritorious and praiseworthy they may be from our viewpoint, cannot be inserted into the basis of man's redemption—"Not by works of righteousness which we have done, but according to His mercy He saved us." (Titus 3:5). The foundation is all of Christ, all His grace and all His glory—for other foundation can no man lay than that is laid, which is Jesus Christ.

—F.M.

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Burn Scriptures

All the Bibles and hymnbooks that could be collected from the Latin-American people of Derby, Texas, were destroyed in a huge bonfire.

After several years of inactivity, the Roman Catholic church re-entered Derby. The priest, it is reported, told the young people they could not use the Bibles and hymnbooks and asked that they be turned in to him.

"Many Bibles and hymnbooks had been distributed among the people through the Methodist Church," Rev. C. W. Lokey said. He is in charge of Spanish-speaking and Indian work for the Board of Missions and made a personal visit to check on the situation.

The plan for the bonfire, last March, was a surprise and created dissension and consternation in the otherwise harmonious rural community.

One of the Bibles burned was used by the late Rev. Francisco Lopez during his faithful ministry as a supply pastor in the Rio Grande Conference.

The English-speaking church at Pearsall, under the leadership of Rev. Murray Johnson, has donated supplies to replace those burned.

The Spanish-speaking church, donated by the English-speaking Methodists of the community, is being renovated. Prior to the burning incident, the church had made marked progress in its ministry to youth and adults alike. Though shocked by the event, and its workers discouraged, the church is going on under the leadership of Rev. David Montoya.

—*The Christian Advocate*, May 29, 1952

Sunday Liquor Sales Made at Church Party

Liquor and beer were sold openly yesterday—Sunday—at a carnival held on the grounds of St. John Cantius Church, Professor St. and College Ave.

This is the church which last month obtained a state liquor permit for public sale of highpower beer and wine in the bar of its recreation center. The permit does not grant the right to sell whisky at any time, nor does it allow Sunday sale.

Last night, and for several nights preceding, beer and whisky were dispensed at a bar set up in the basement of the school building. Six bartenders were on duty last night, three Saturday night.

Tickets to purchase drinks were sold 10 for \$1. Beer was 30 cents a bottle, Carstairs blended whisky was 30 cents a shot. Canadian Club and Kentucky Tavern were 50 cents a shot.

Above the bar a bingo game was in progress with women filling the majority of seats.

Just outside the entrance to the school bar a gambling wheel was in operation. Players put down 10 cents on a number for every spin of the wheel and prizes were bottles of wine and Carstairs whisky. (The church's liquor permit does not allow sale by the bottle.)

At a dozen other stands on the grounds there were gambling wheels of various types. Two games operated with dice and paid off in cash.

For the younger folks there was a merry-go-round, a Ferris wheel and a water ride.

"We operated the same as all picnics and carnivals," said Monsignor Francis Duda, pastor of the church. "Why single us out? Anyhow, the carnival closed last night. We're through."

In commenting last month on the church's liquor permit, Msgr. Duda said the bar would be open only during bowling hours and not on Sundays. The bowling alleys open next month.

Paul T. Betley, member of the Zoning Board and a former city councilman, is president of the church's recreation center, according to papers filed with the State Liquor Department.

—*The Cleveland Press*, July 7, 1952

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ST. PATRICK WAS A BAPTIST

TO MOST of us, Patrick is a mythical being, vaguely associated with a serpent exodus from the Emerald Isle. Other misconceptions are that he was Irish, that he was an emissary of the Pope, and that his name was Patrick. All of these are false. He was not Irish, he was in his honored grave 175 years before his name was even mentioned in Catholic writings* and his real name was

** In correspondence with the Abbot of Iona, an Irish Catholic, by the name of Cummian, in 634 A.D., spoke of the "Cycle of our Holy Father Patrick."*

Sucat, which means "warlike" in Modern Welsh.¹

Let us consider first of all,

I. Patrick's History

There are two documents by Patrick which are recognized by all parties as being genuine: his "Confession" or "Epistle to the Irish" and his epistle to the Christians under the cruel king, Coroticus. Then, too, we should mention the *Lorica* or *Hymn of Patrick*, originally written in Latin and known as *The Breastplate*.

Patrick, in his own "Confession" tells us that he was a Briton, not an Irishman. He first saw the light of day in the town of Dumbarton on the River Clyde in the south of Scotland about the year 389 A.D. His father was a Christian deacon and his grandfather a clergyman in the ancient church of Britain, which had never come under the yoke of Rome. These facts in

themselves crush the claims of the papacy.

At sixteen years of age, our hero was captured by a band of Scottish slave-dealing pirates who sold him to the Druid chieftain, Milcho, who reigned in the north of Ireland. For six years Patrick herded the cattle of this ruthless pagan chieftain. In his "Confession" he tells us: *"When I was a youth, I was taken captive before I knew what I should desire or seek, or what I ought to shun."*

It was during this time of servitude in the bleak forests of northern Ireland that Patrick turned from his frivolous ways and came into a knowledge of Christ as his own personal Saviour. Of that period he says, *"Frequently in the night I prayed and the love of God and His fear increased more and more in me."* Possibly it was while a hidden onlooker of the weird Druid ceremonies that he was inspired of God to become a missionary to these heathen people.

He relates how, after six years, he managed to escape from his master and, after a tortuous journey over sea and land, returned to his people in Britain. It must have been a beautiful home-coming as his mother embraced him once again and his father, in amazement, learned of the lad's experiences. They had long before given him up as dead.

Like the great apostle Paul, he received a clear and personal "Macedonian call" from the Lord of harvest to preach the Gospel in the land of his former captivity. Patrick described his call in these words: *"Again, I was in Britain with my parents,*

who received me as their son, and besought me to promise that, after the many afflictions I had endured, I would never leave them again. And then, truly, in the bosom of the night I saw a man as if coming from Ireland, whose name was Victorinus, with numerous letters, one of which he gave me, and I read the beginning of the epistle, containing the Voice of the Irish.

"And while I was reading the beginning of the epistle I thought in my mind that I heard the voice of those who were near the wood Focluti, which is near the western sea. And they shouted thus: 'We beseech thee, holy youth, to come and live amongst us.' And I was greatly pained in my heart, and could not read very much more; and thus I was proved. Thank God, that after many years the Lord performed to them according to their entreaty."

If our hero had been an agent of Rome, surely Popes Sixtus or Leo, who were his contemporaries, would have informed the Roman constituency of the astounding work being performed by Patrick and his co-laborers.

Dr. J. Lewis Smith, in his scholarly treatise, *"Patrick of Ireland Not A Romanist,"* says, "We have in hand now 140 letters of Pope Leo the Great and we have not found a line written by him or any other Pope or any other man rejoicing over the wonderful additions to the Roman Church by Patrick and his disciples."²

Dr. Hamilton, in his book, *"The Irish Church,"* says this of Patrick's confession letter: "There is not a faint Roman tinge

"**S**T. PATRICK Was A Presbyterian" is the title of an article published in our magazine some time ago. The Rev. Dr. John Summerfield Wimbish, well known pastor and radio minister of the famous Calvary Baptist Church of New York, brings to our readers another study on the same subject, entitled: "St. Patrick Was A Baptist." We are very happy to dedicate the pages of our magazine to this splendid and scholarly treatise.

We regret that lack of space does not permit us to publish this fine work in its entirety. Friends interested in obtaining the complete message may write to Calvary Baptist Church, 123 West 57th Street, New York. *Ed.*



Dr. John S. Wimbish

about it. It is . . . thoroughly evangelical." And Dr. Todd says: "The Confession of St. Patrick contains not a word of a mission from the Pope Celestine."³

We are certain that Patrick was a product of the Celtic Church, noted for its purity of Biblical doctrine, and not an "obsequious tool of the Romish system." Yes, we are positive that Patrick's call to go to Ireland as a missionary was from God Himself and not from Pope Celestine.

II. Patrick's Mission

At forty years of age, the amazing Patrick began his magnificent work on the Emerald Isle. His mission field was wild and primitive. The people who inhabited its primeval forests were animists and they worshipped such things as trees and stones and wells. They believed that spirits dwelt in these idols and they sacrificed their little children on heathen altars to appease the gods and to secure, so they thought, better harvests.

About a year after his arrival in Ireland, Patrick did something that called much attention to his ministry. The *Encyclopedia Britannica* tells us that he challenged the "royal authority by lighting the Paschal fire on the hill of Slane on the night of Easter Eve. It chanced to be the occasion of a pagan festival at Tara, during which no fire might be kindled until the royal fire had been lit."⁴

Ah, this should put iron in our blood! Glorious, audacious Patrick challenged all the forces of hell. Not a little flame did he kindle, but a bonfire! All the people were transfixed and King Loigaire was amazed at his daring and said: "If we do not extinguish this flame it will sweep over all Ireland." This prophecy proved true for it seemed that a holy fire fell from the altar of heaven and for years there were such tears of repentance as have seldom been witnessed by the angels of glory.

When the flames of the great conflagration on Tara's hill, ignited by Patrick, illumined the countryside, the king was curious to see what kind of mortal this Patrick could be, and he sent for him. The Druid priests were infuriated and declared they would destroy the preacher by sorcery if he dared to come.

But in the dim light of that Easter morn, in the year 428 A.D., the valiant hero of the Cross and his assistant missionaries marched boldly into the presence of the monarch and told him that Christ was the light of the world and preached Jesus crucified and risen from the dead with such persuasive eloquence that the king was born again by the Spirit of the living God.

We are told that Patrick and his company advanced toward the Irish sovereign arrayed in white and carrying crosses and singing the evangelist's hymn in all its majestic cadence:

*"I bind to myself today,
The power of the incarnation of Christ
With that of His baptism;
The power of His crucifixion
With that of His burial;
The power of the resurrection
With (THAT OF) the ascension;
The power of His coming
To the sentence of judgment . . .*

*"Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right hand, Christ at my left,
Christ in the fort (when I am at home),
Christ in the chariot-seat (when I travel),
Christ in the ship (when I sail).*

*"Christ in the heart of every man who
thinks of me,
Christ in the mouth of every man who
speaks to me;
Christ in every eye that sees me,
Christ in every ear that hears me."⁵*

After the king believed, Patrick won and baptized multiplied thousands of converts and ere his thirty-three years of ministry were finished, all Ireland was evangelized. Innumerable churches dotted its hills and valleys and from their ranks sent forth zealous missionaries to proclaim the message of redemption with incomparable passion to the pagan tribes of Scotland, England, Germany and Gaul.

In his second lecture on Ireland, John L. Stoddard states: "During the sixth, seventh and eighth centuries, especially, this farthest boundary of the Continent held aloft and kept aflame the torch of Christian faith, and glittered like a star upon the

dark horizon of the western world."⁶

Even so cautious and reliable a historian as Green, in his *"Short History of the English Bible,"* says: "For a time it seemed as if the course of the world's history was to be changed; as if that older Celtic race which the Roman and German had swept before them had turned to the moral conquest of their conquerors; as if Celtic and not Latin Christianity was to mould the destinies of the Church of the West."⁷

This was the beginning of the golden age of Ireland. It is forever true that when the Holy Word of God is opened and preached to the people, the chains of illiteracy and vice are broken.

The real Patrick was a Bible-reading, Bible-believing, Bible-preaching missionary and it was the unadulterated Gospel of the Son of God that lifted the Irish out of the darkness of paganism into the glorious light of the Truth.

Hands that once grasped the sword were now folded reverently in prayer. The heathen stone idols, known as *Cromlechs*, that once marked their graves gave way to the cross of Jesus. Druid paganism was crushed and the "buffer state of Europe" became known as the "Isle of Saints."

Odriscol, who, incidentally, was an Irish Catholic, in his work entitled, *"Views of Ireland,"* says: "The Christian church of that country, as founded by St. Patrick and his predecessors, existed for many ages, free and unshackled. For 700 years this church maintained its independence. It had no connection with England and differed on points of importance with Rome."⁸

It was not until the year 1172 A.D., at the Council of Cashel, that Henry II of England and the Pope prevailed over this people and another great victory was won for the Roman Catholic hierarchy. But from the days of Patrick to the fateful Council of Cashel, many glorious victories were won for the cause of Christ by the Irish Christians.

Study the pathetic history and you will be as firmly convinced as I that Catholicism has been more guilty of blighting the Irish than the invasion of the Danes from the North or the failure of the potato crop in which one-fourth of its entire population was destroyed. It takes no student of world

economy to discover that wherever the Vatican holds sway the masses are kept in superstition and poverty. Stoddard says that: "Some terrible vampire has, for a thousand years, been draining the life blood of Ireland," and he attributes it to the geographical location of the little isle. But if any person will, with unbiased mind, examine the record, he will be thoroughly assured that an intellectual and spiritual gloom settled upon the Emerald Isle when Romanism kidnapped the Irish Church.

III. Patrick's Theology

None of the many volumes in my library and others at my disposal sheds any light on the beatification and canonization of this "Patron Saint of Ireland." So, as a final resort to secure this information, one of our staff members called the research librarian of one of the leading Catholic universities in our city. He was very gracious but after searching through *The Catholic Encyclopedia*, the *Dictionary of Saints*, and several other volumes, he reported that Patrick was neither beatified nor canonized for it was not until about the 1200's that the *Papal Bull* was issued which set forth the requirements for sainthood. Consequently, Patrick, along with Augustine and others, was engulfed by the Romish system without the formalities usually attendant upon such procedures.

Realizing that at least four miracles must be accredited to a candidate for this exalted position, our worker probed further to discover what miracles Patrick had performed, whereupon the librarian said: "Well, the only miracle I could find was that on one Easter day shamrocks sprang from a wound in his body. If that actually happened, it was a miracle!" And our staff member replied, tongue in cheek: "Yes, if that actually happened, it certainly was a miracle!"

The Roman Catholic Church down through the years has been very adept at "saint-making," but this old preacher was certainly not one of them. "I, Patrick, a sinner"—that is the way the "Patron Saint of Ireland" begins his own "Confession." He starts his letter to Coroticus in the same striking manner.

The late Dr. Ironside reminds us, "Whatever others may have thought of him or

may think of him today, Patrick knew himself as a sinner and found salvation where only sinners find it, in the finished work of the Lord Jesus Christ."⁹

Alongside the theft of Peter stands this brazen act of Catholicism—that of enrolling the great missionary preacher of Ireland among her saints. He is pictured for us as a croziered and mitred Roman prelate, whereas his very own words show us that he was far removed from such pretensions. This is the way Patrick speaks: "*I knew not the true God . . . The Lord opened the understanding of my unbelief . . . I was not worthy . . . Love of God and fear of Him increased more and more . . . By the help of God so it came to pass . . . Because of His indwelling Spirit who hath worked in me until this day . . . Let who will laugh and insult . . . Though I be rude in all things . . . I baptize so many thousands of men . . . the Lord ordained clergy everywhere by means of my mediocrity . . . The Lord is mighty to grant to me afterward to be myself spent for your souls.*"

How humble, how deeply spiritual was Patrick. And though we as Baptists may not agree with every method he used, we do know he cherished all the leading principles that we accept.

Permit me to parallel the beliefs of Patrick and those of the Baptist Church.

1. BAPTISTS RECOGNIZE CHRIST JESUS AS THEIR HEAD AND FOUNDER. "He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence." (Col. 1: 18)

Patrick was a Baptist. No one can read his writings, especially the "*Breastplate*," without knowing that he exalted Christ and secured his authority from Him. Christ was all in all to him. Have no fear, this old warrior of the Faith never bowed the knee to mortal man.

2. BAPTISTS ACCEPT THE BIBLE AS THE ONLY RULE OF FAITH AND PRACTICE. They believe that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness." (II Tim. 3:16) To them, the Bible is the final authority. "*The sword of the Spirit, which is the word of God.*" (Eph. 6:17)

Patrick was a Baptist. It was the sword of the Spirit he wielded against the pagan Druids. His writings overflow with Scripture. One hundred thirteen references or quotations from Holy Writ may be found in his two epistles and his alphabetical poem and, incidentally, there is never a mention of the merits of saints, salvation by sacraments, the Eucharist, relics or holy places, and you will search in vain for any superstitious teaching about the Virgin Mary and the heathenish doctrine of purgatory.

3. THE POLITY OF THE BAPTIST CHURCH IS CONGREGATIONAL — THAT IS, ALL MEMBERS EQUAL "One is your master, even Christ; and all ye are brethren." (Matt. 23:8)

Patrick was a Baptist. Any scholar worthy of the name, making an impartial study, will tell you that his form of church government was not diocesan and emphatically not papal. Our hero preached the Gospel from the Word of God, established an indigenous church, baptized believers and ordained clergymen.

Patrick was also "Baptistic" when it came to the matter of

4. REPENTANCE, FAITH AND CONVERSION BEFORE BAPTISM. In the "*Tripartite Life of Patrick*," the author marks this quotation concerning Patrick's views of the great commission of our Lord. He says: "*Go, ye, teach. Meet is the order of teaching, before baptism. For it cannot be that the body, receive the sacrament of baptism, before the soul receives the verity of faith.*"¹⁰

Patrick was a Baptist. Yes, our Catholic friends have given this early missionary-evangelist of ours a rather exalted place in their galaxy of ecclesiastics but in doing so they have denied him his rightful place in history as a valiant apostle of the true Christian faith.

If there is any Irishman whose memory is more revered than that of Patrick it is Daniel O'Connell, the great "Liberator."

(Continued on page 252)

SALVATION BY WORKS

(WRITTEN IN ROME)

As we stood by the Scala Scanta in Rome and watched the crowds crawling up that stairway, which, the pilgrims are told in all seriousness, was carried from Jerusalem by angels, we thought of Luther. He is said to have been ascending as a penitent until he heard the voice of his conscience thunder in his ears: "The just shall live by his faith." The millions of pilgrims who paid dearly to make this visit have been endeavoring to "do something" to buy favor with God.

The conditions for gaining the Jubilee Indulgence are:

1. Confession "made in any place and at any time . . . during the Holy Year with the intention of gaining the Jubilee Indulgence."
2. Holy Communion "at any place and at any time during the Holy Year."
3. Visits "one each to the following basilicas: St. Peter's, St. Paul's, St. John's Lateran, and St. Mary Major. Pilgrims must make these visits on different days and in the order of their choice."
4. Prayers "Thrice Our Father," "Hail Mary," and "Glory be to the Father," as well as one "Our Father," "Hail Mary," and "Glory be to the Father," for the Pope's intentions; and the creed.

The Jubilee Indulgence could be gained:

1. As often as the prescribed conditions are fulfilled.
2. As often as one wishes, for one's self or for the souls in purgatory.

It is difficult for a non-catholic to understand how his prayers could have any effect on the Pope's intentions—that must be a form of telepathy. Nor can we comprehend how anything we are able to do could affect the souls in purgatory. The Scriptures plainly say, "The soul that sinneth, it shall die." (Exekiel 18:4) It is a clear teaching of the Scriptures that every man bears his own guilt until he believes in the sacrifice Jesus made for every sinner. The Apostle Paul says, "But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to

condemnation, but the free gift is of many offenses unto justification." (Romans 5:15, 16)

We were given a leaflet which has on the front page a horrible picture of Christ's face in agony. Inside it says, "The great promise of the sacred heart of Jesus. Can I assure myself an entrance into heaven itself? Yes, Jesus promised it Himself to the thief on the cross, and here are his words to St. Margarite Mary Alacoque: 'To every one who for nine months in a row takes communion on the first Friday of each month, I promise the grace of the salvation of his soul.' " Is not this a promise of Paradise? He who takes communion the first Friday, as Jesus requests, who can deny he has in his hand the ticket to Paradise? On the next page appears an arrangement where he can check his attendance at communion! Cheap entrance, isn't it? Go up to the altar rail on a Friday, take the little cracker on your tongue, and in nine months you have a ticket through the pearly gates!

A beautifully printed diploma in red and gold was sold to us for 75 cents. The pope's picture is pasted on it, with his fingers raised in blessing. The document states, ".....(name)..... humbly prostrate at the feet of your holiness by the apostolic benediction and a plenary indulgence to be gained at the hour of death, on condition that, being truly sorry for my sins but unable to confess them and to receive the holy viaticum shall at least invoke with his lips or heart the holy name of Jesus." This is signed, "In the Vatican, 13 December, 1950," and stamped by the papal seal con-

taining the triple crown and the two big keys. Not a word about the blood of Christ, my faith in His death for my sins, nothing about a new birth, or sincere repentance. No, I paid my 75 cents and I have a document assuring me of salvation!

And now (December 19, 1950) the newspaper tells us that a bargain is being offered. "Forty thousand pilgrims attended a Special Holy Year mass celebrated by Pope Pius in St. Peter's Basilica. By a special papal dispensation all those attending the mass as pilgrims received the indulgence without making the required visits to the other three basilicas."

And again, (Rome *Daily American*, December 14, 1950) "Pope to extend Holy Year throughout 1951. Millions of Catholics who were unable to make a pilgrimage to Rome to obtain the spiritual benefits of the 1950 Holy Year will thereby be given the opportunity to gain them in their own cities."

One wonders why, if the pope had such powers in the first place, he did not grant these blessings to his followers before obligating several million to impoverish themselves by making such great sacrifices in coming to Rome. One cannot help but think of an "after Christmas sale!"

HENRY F. BROWN

Pioneer of Religious Freedom

(Continued from page 237)

studio, a book store, a machine shop, and a bakery, in all employing about fifty men, some of whom were baptized. This period of fourteen years' service came to an end in 1907 by their return to the States.

Not the least of his achievements was the writing of two prophetic studies, "The Present Antichrist" and "The Mystery of Antichrist," which have brought light to thousands of believers.

—Sadie W. Peters

NOTE: The mission which Mr. Peters helped to found in Cuzco is the same one where, years afterward, Dr. Walter Manuel Montañó received the gospel. —S.W.P.

Patrick Was a Baptist

(Continued from page 250)

The impressive monument erected in his honor stands in Dublin today. It consists of a fine statue of O'Connell, beneath which Erin, freed from her chains, is represented as grasping with one hand the *Act of Emancipation* while with the other she points upward to the figure of her "Liberator." As O'Connell brought political freedom to Ireland so Patrick brought spiritual freedom. Would that another Patrick could arise today and, with an open Bible, thunder forth against the bigotry and superstition that hold multitudes enslaved.

¹*Encyclopedia Britannica*, Vol. 17, Copyright 1946, p. 383.

²Smith, J. Lewis, "Patrick of Ireland Not a Romanist," Associated Printing Co., Stockton, Calif., 1924, p. 10.

³*Ibid.*

⁴*Encyclopedia Britannica*, p. 383.

⁵Ironsides, H. A., "The Real St. Patrick," Loizeaux Brothers, New York, pp. 13-14.

⁶Stoddard, John L., "Stoddard's Lectures—Ireland," Geo. L. Shuman & Co., Chicago, Copyright 1901, p. 148.

⁷*Ibid.*

⁸Smith, "Patrick of Ireland . . .," p. 13.

⁹Ironsides, "The Real . . .," p. 1.

¹⁰Smith, "Patrick of Ireland . . .," pp. 17-18.

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The Converted Catholic Magazine

The Roman Catholic Advance in the United States

(Continued from page 231)

ity to me means a life lived in Christ through faith in Him Who alone can save. The early Christian Church did not propagate itself by means of political pressure, boycott, fear, coercion, censorship, or temporal power.

Protestantism possesses the dynamic power of the Gospel message, which, in the words of Paul, "is the power of God unto salvation." This dynamic power seems to project itself from the spiritual to the material realm, according to God's direct promise to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Joshua 1:8)

The Protestant power is not political, external and temporal. It does not depend on numbers, sensuous attractions, fear, coercion, and enforced uniformity. Protestantism wields a "two-edged sword," which is the Word of God. It was born through the rediscovery of the message of God's Word. The Bible was the source of its strength, and the foundation on which it was built.

In Protestantism all believers are priests; the Church is for the individual, and not the individual for the Church. No priestly mediation is accepted. A man stands in personal and direct relationship with God. Salvation is personal, brought about not by the works of the law, but by the mercy of God; it is a free gift of God. Good works do not produce salvation, but they will necessarily follow salvation. Protestants believe in religious freedom for all, and in all countries, and proclaim man's right to worship God according to the dictates of his conscience, without fear or molestation. Religious intolerance is against the principles of Protestantism. Christ is the only Saviour, the Redeemer, the way, the truth and the life. He is the only Rock and Head of the Church. Christ is the ever-living Pope of the Protestants. Under Him they are one, regardless of denomination. Him they fol-

low, to Him they pledge their allegiance, as He alone is infallible.

Love is the compelling motive of true Protestants who act not through fear, like servants and slaves, but through love as becomes children in the household of the Lord. The Protestant church is a *fellowship*, a *sharing* of people who have had a personal experience with Christ. This spiritual fellowship is emphasized in the observance of the Lord's Supper.

These are powerful attractions in a democracy, and Protestantism should make them known to the general public. Such a program will help to stem the march of Romanism, particularly if Protestants live up to their name and sound the note of protest. Protestantism means primarily a protest for Christ and the purity of the Gospel; secondarily it means a protest against a church that attempts to exalt human beings, to nullify the Bible as the only infallible rule of faith and life, and to deny the all-sufficient sacrifice of Christ as the sole ground for the forgiveness of sins. The negative protest is the result of the positive protest. In this respect, Christ was the first protestant, as He protested vigorously for the glory of His Father and for His Messianic claims against conditions existing in the then established religion. Protestantism needs to recapture the note of protest.

But protest is the result of strong convictions. Protestants must have strong convictions, and these are not possible without a basic knowledge of what Protestantism stands for. There is a great need for religious instruction, education and enlightenment on the part of our Protestant people. A democracy will not endure if its people are ignorant. Neither can Protestantism hope for a long life unless Protestants are enlightened and educated concerning their faith. The Sunday School is inadequate. A constant effort should be made to impart to Protestants a vivid understanding and a clear realization of the blessings of their priceless heritage. This campaign, conducted from the pulpit, in the Sunday School, prayer meetings, discussion groups, forums,

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young people's gatherings, Bible Conferences, etc., will inject new life into the somewhat languid existence of Protestantism. Special meetings called for the purpose of studying, for instance, "Roman Catholicism and Protestantism Compared," will prove very helpful, and people will patronize them, judging from this correspondent's past experience. The people are eager to know the issues, and to hear the arguments pro and con. This campaign of religious education will help to alleviate the serious problem of mixed marriage. It is here contended that no enlightened Protestant, holding strong convictions about his faith, will dare submit to the signing of the promises required for a mixed marriage when performed by the priest. Our young people should be encouraged to transmit their faith to their own children, if that faith has any value for them.

Protestantism will advance, if Protestants endeavor to propagate themselves *spiritually*. The Protestant Church should be a witnessing church, in which each Christian will

try to communicate the spiritual life received when he came to Christ to those round about him. The words addressed by Ananias to Paul: "Thou shalt be his witness unto all men of what thou hast seen and heard," (Acts 22:15) should apply to all those who, like Paul, have met Christ on their spiritual road to Damascus. Protestants will do well to heed the Psalmist's admonition: "Let the redeemed of the Lord say so." (Psalm 107:2)

For Protestantism to be able to check the advance of Romanism in the United States it must awaken to the danger, rise from its present slumber and complacency, fortify itself with the Word of God, strike the note of protest, both positive and negative, and put on the armor of energetic, Spirit-filled evangelism whose aim is two-fold: to save sinners, and to awaken and fortify the convictions of millions of members of established churches who have "lost their first love" and have grown indifferent in their faith, because the vision of their priceless heritage has been obscured.



► In answer to a suit brought by the residents of Franklin County, Missouri, Judge Emmett Crouse rendered a declaratory decree that under the laws and Constitution of Missouri, a school following the policies of the Catholic Church cannot "in fact be a free public school." The Judge further ruled "that because of their vows of poverty and obedience to the Church, nuns of the Order of Poor School Sisters of Notre Dame and of the order of Sisters of the Adoration of the Most Precious Blood of O'Fallon were disqualified as teachers in the State's public schools;" and ordered "an injunction restraining the school district officials from continuing the practice." Lawyers hired by the Roman Church are appealing the case to a higher court.

This case gives the public an idea how many nuns obtain public monies to finance the existence of their religious orders. In addition, this case also exposes the duplicity of the Roman Church and hierarchy. While on the one hand they seek to destroy the public schools by means of lying propaganda, on the other hand they try to infiltrate the public schools in order to teach their superstitious beliefs and practices; to color and cover up historical facts that are damaging to the Roman Church; and to take advantage of the opportunity of gaining adherents to the Roman Catholic Church.

► Cardinal Pedro Segura y Saenz, Archbishop of Sevilla, rebuked in a violent manner the Spanish government of Franco, accusing it of mutilating the text of his pastoral letters against Protestants, and prohibiting editorial comment not officially inspired. In a pastoral letter read aloud

in all churches in his diocese, the dean of the Roman Catholic Church in Spain also advised the faithful against reading Arriba, official Madrid newspaper of the ruling Falange Party. *Apparently the honeymoon between the Roman Catholic Church and the Franco government is about over.*

► In an interview before the members of the Foreign Press Association, Signor Togliatti, leader of the Italian Communist party stated: "*The overwhelming majority of Italian Communists are Catholics. This shows that whatever the church may say, no fundamental incompatibility exists between communism and Catholicism.*"

Signor Togliatti has certainly hit the nail on the head. This Magazine has for years been saying that the political aims, the tactics employed, the suppression of rights and democratic freedoms, etc., of Communism and Romanism are identical. The Communists have only copied the methods used by the Roman Church for centuries.

► At its Annual Meeting held at the Fifth Avenue Presbyterian Church, the General Assembly of the Presbyterian Church in the United States of America registered, on Tuesday, May 27, 1952, a "vigorous protest against the 'persecution' of Protestant minorities in Colombia, South America, and called upon the Vatican and the Colombian Government to take 'immediate steps' to remedy the situation.

The delegates asserted that their fellow-Protestants "have been insulted, threatened, beaten, jailed."

"Some have lost their lives," the protest continued, "others have been forced to attend mass, have had their

homes ransacked or burned, their churches damaged or destroyed."

According to the assembly statement, the Evangelical Confederation of Churches in Colombia has issued two documented reports with details of forty-six cases of persecution in Colombia between December, 1951, and March 31, 1952. It also noted that 400 cases of violence and persecution were "now in the process of documentation."

"The evidence in hand," the protest said, "makes it clear that these acts are largely instigated by fanatical Roman Catholic priests, some of them Spaniards."

It is refreshing to note that a large Protestant denominational body has the courage to voice publicly here in America its protest against the sanguinary tactics employed by the Roman Catholic Church and its clerics against those not of their faith. We would like to see more on this score from the other Protestant churches.

► At a Mary's Hour program held at Memorial Coliseum on Sunday, May 4, 1952, for world peace and the conversion of Russia, Monsignor John J. Devlin said in his sermon: "We cry to Thee (Mary) to obtain peace for the children of men." *Despite words as plain as these, Roman Catholic writers and authorities have the boldness to say that they do not worship or pray directly to Mary. We firmly believe that if the prayers were offered directly and only to Christ, our one and only Mediator and Advocate before God the Father, the petition would be quickly and effectively answered.*

► The Sacred Congregation of the Holy Office published on May 26, 1952, a decree written on May 20, 1952, which put on the Index Expurgatorium all the works of Albert Pincherle, who goes under the pen name of Alberto Moravia. *Replying to a question concerning the condemnation of his books, Moravia said: "I am in good company," noting that Benedetto Cro-*

co, Gabriele D'Annunzio and Luigi Pirandello, three of the greatest modern Italian writers, were also on the index. He added that "The Woman of Rome" had already been translated into thirteen languages including Japanese and Finnish.

► Archbishop Filipe Hermosa put the Maryknoll priests of the U.S. in charge of the major seminary of the Cuzco Archdiocese of Peru. *Where is the native clergy? Is there not any? Imagine! The Roman Catholic Church has been in Peru for over 400 years and she has never succeeded in raising up a native clergy to take care of their own people, who evidently are reluctant to embrace Romanism. Then, too, is not this move of Archbishop Hermosa an insult to the intelligence, culture, and respect of his own clergy even if they are few in number?*

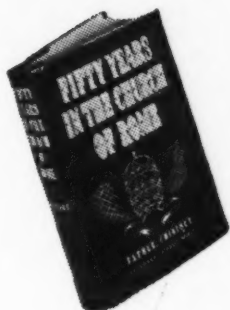
► Coming out of retirement imposed by his ecclesiastical superiors, Father Charles Coughlin addressed the fourth annual Marian Day rally held by the Roman Catholic Diocese of Hamilton, Ontario, Canada, on June 1, 1952. He said: "The purpose of this assembly, and of the one at Barcelona, is for peace among nations of the world. We are all united in a great prayer of petition of Almighty God through the intercession of our Blessed Lady for a world peace."

"Non-Roman Catholics thought that they (Roman Catholics) worshipped Mary. They did not. They revered her. If we claim brotherhood with Christ we must claim brotherhood with Mary; if we deny this we must deny the brotherhood with Christ."

It seems that Coughlin, while in retirement, did very little Bible reading. If he had, he would observe in his own Roman Catholic Bible that Christ, and not Mary, is the one and only intercessor or mediator between God and man. "There is one God, and one mediator between God and man, the man Christ Jesus." I Tim. 2:5.

FIFTY YEARS IN THE CHURCH OF ROME

by Father Chiniquy



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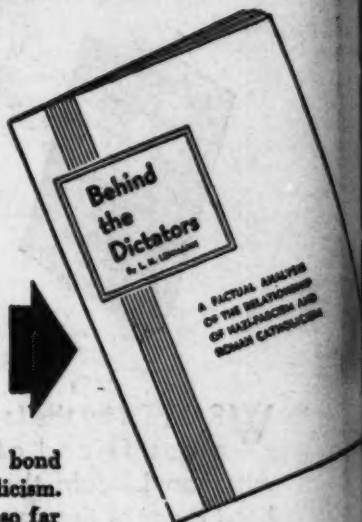
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REV. FRANCIS J. KIEDA
REV. ALFREDO FLOREZ
REV. ANDREW SOMMESE, S.T.D.
REV. ITALO MANZINI
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YOUR BIBLE

When in sorrow, read John
14.

When men fail you, read
Psalm 27.

When you have sinned, read
Psalm 51.

When you worry, read Mat-
thew 6:19-34.

When you are in danger, read
Psalm 91.

When you have the "blues,"
read Psalm 34.

When God seems far away,
read Psalm 139.

When you are discouraged,
read Isaiah 40.

When doubts come upon you,
try John 7:17.

When you forget your bless-
ings, read Psalm 103.

When you are lonely and fear-
ful, read Psalm 23.

When your faith needs stir-
ring, read Hebrews 11.

When you feel "down and
out," read Rom. 8:31-39.

When you want courage for
your task, read Josh. 1.

When the world seems bigger
than God, read Psalm 90.

When you want rest and peace,
read Matthew 11:25-30.

When you want Christian as-
surance, read Romans 8:1-
30.

When you grow bitter or crit-
ical, read I Cor. 13.

—American Bible Society

EDITOR'S MAILBAG



Accomplishment

Please continue sending me **THE CONVERTED CATHOLIC MAGAZINE** as I have learned much by reading it.

C.P.
Momens, Ill.

Thrills That Last

It is thrilling to read of so many who are being divinely led from the darkness of Romanism into the glorious light and liberty of the Gospel. The helping hand you offer to all such is truly inspired by God.

E.E.W.
Toronto, Canada

Tentacles

Having resided in Indo-China over twenty-five years, we realise the importance of the work you are doing to help Catholics and the truth as it is in Christ and to inform Protestants.

R.M.J.
Wheaton, Ill.

How About You?

I received the sample copies of **THE CONVERTED CATHOLIC MAGAZINE** and liked it so much I'm sending my \$2.00 for a year's subscription.

M.R.
Sask., Canada

Lasting

I am a converted Roman Catholic of one and one-half years—praise the Lord. I love Him so and am so glad He saved me and brought me to know Him as my Saviour and Friend.

L.G.
New York

Our Purpose Also

We will be so happy to send financial help as our Lord leads. All we want is to be sure that our Lord's money is helping to bring light to those in darkness.

D.M.
Calif.

Continuing Ministry

I have read a 'heap' of your books and when I am through with them I keep them in circulation by handing them to my Catholic friends.

M.L.
Wisc.

One of Many Such

THE CONVERTED CATHOLIC MAGAZINE is the most wonderful book I have ever read and I certainly do enjoy it so much each month.

J.B.
Lexington, Ky.

God Never Fails His Own

Helped

I am enclosing a gift and my prayers for God's blessing on the great work you are all doing at the Mission and through your wonderful Magazine which is a very great help to me personally.

C.P.
Peri Chester, N. Y.

Purpose of Magazine

We enjoy **THE CONVERTED CATHOLIC MAGAZINE** very much and it certainly helps us to oppose the spread of Catholic power in an intelligent way.

J.O.P.
North Dakota

We Also Rejoice

Since Dr. Montague has taken over the editorship, I think the magazine very much improved in quality. I appreciate informative and constructive articles rather than controversial ones. May the Lord prosper and use you in bringing souls to know Him in our prayer.

H.R.P.
Honduras, C. A.

Witnessing in Every Way

Recently you sent me a folder with some testimonials of converted priests. I took it to my place of business to let some of my friends read it. One young woman, a Christian, said to me when she returned the folder, "Now I know where to send the extra ten dollars I have and did not know just where to place it."

R.N.
Rochester, N. Y.

Partisan?

I have been a subscriber of *Rosier's Digest* for years. In July they had "F.V. Missionary Extraordinary" about Monsignor Sheen. The Unforgettable Character section was "Adelph was the pence—A Dozen Generations they worshipped a stern Lutheran God," and still another "Mother Superior Sent A Sister From the Orphanage." The *Rosier's Digest* calls the Roman Catholics. Is this magazine becoming partisan, and can we Protestants do anything about it?

Felix Garsler, editor of the *Rosier's Digest*, turned to Romanism. I have written to *Rosier's Digest* calling their attention to these articles but they continue.

May God bless you in your great work in helping them out of darkness into light.

H.R.P.
Honduras

Evidence in the Courts

My wife and I have just returned from the Western States where we have been for

EDITORIAL

THE CONVERTED CATHOLIC MAGAZINE

Editor: Walter M. Montafio

Vol. 13 || November, 1952 || No. 9



Cardinal Spellman

Cardinal Spellman —Sincerity in Double Talk?

Knights of Columbus Supreme Convention asked:

"Which road shall we take? One leads to atheistic totalitarian tyranny and ruin. This is the Communist way. The other leads to democracy, peace and salvation. This is America's way, the road to freedom and faith marked by the signposts of the Ten Commandments, the road of God's teaching in personal, national and international life.

"There are some who will say that, because I am a priest, political and military affairs are not my concern. In turn I ask, if it be not my concern to help to bring peace and salvation to men and nations, what, then, is the purpose of my priesthood?

"Men cannot hope to win with military might the battle being waged today for men's minds and loyalties. It is because of my own faith in God and faith in man that I implore Protestant leaders

"if it be not my concern to help to bring peace and salvation to men and nations, what, then, is the purpose of my priesthood?"

In Pasadena, California, Cardinal Spellman, addressing the

They are used to cover all kinds of 'isms.' The Communists use them to defend their government of terror. Peron in Argentina says that his neo-Fascist system is the only real democracy. Salazar's Portugal, and Franco's Spain, claim a monopoly of the words to bolster their totalitarian regimes.

It should not be surprising therefore to find the Roman prelate flying the colors of freedom and democracy as false fronts to conceal the real policy of the Roman church in this confused period. Almost too obvious, even to gullible Americans, are the honeyed words which the Cardinal speaks to make them believe he stands 100 per cent with them in defense of the Constitution of the U.S.A. We are reminded of Shakespeare's verses which he puts into the mouth of the scheming church politician of his day (in King Richard III, Act 1, Scene 3):

"And thus I hide my naked villainy,
With old, odd ends untun'd forth of Italy
With
And seem a saint when most I play the
devil."

Pope Gregory XVI, in his encyclical